

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 8: Akśara-Brahma-Yoga

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YouTube Link: <https://youtu.be/oT5agr26biU>

Strive like a true Yogi to attain HIM

The **8th chapter** of the **Bhagavadgītā** is Akśara-Brahma-Yoga - The Yoga of the Indestructible Brahma.

The session began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Anthahkarana with the light of knowledge shedding the path of Ignorance along with prayers:

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ .
guruḥ sāksāt parabrahma tasmai śrī gurave namaḥ .

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara (Śiva), the guru is the self revealing limitless Brahman. Salutations to that revered guru.

kṛṣṇāya vāsudevāya haraye paramātmāne.
praṇataḥ kleśanāśāya govindāya namo namaḥ.

Salutation to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.

Namami Sadguru Shantam Satchidananda Vigram
PurnaBrahmaparanandamisham Alandivallabham
ratnākarādhautapadām himālayakirīṭinīm
brahmarājarṣiraratnādhyām vande bhāratamātaram

One who is washed by ocean, one who wears the Himalayas as her crown, rich in abundance with gems of brahmarshies and kingly sages, salutations to that Mother Bharat.

om pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
vyāsenā grathitām purāṇamuninā madhye mahābhārate
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm

That which was taught to Arjuna by Lord Narayana himself, Which was written by the epic sage Vyasa

in the middle of Mahabharata, Oh Mother goddess who showers the nectar of advaita called the Bhagavad Gita, Which has eighteen chapters, I meditate on you mother who removes all past karma.

namo'stu te vyāsa viśālābuddhe

phullāravindāyātapatranetre

yena tvayā bhāratatāilapūrṇaḥ

prajvalito jñānamayaḥ pradīpaḥ

I bow to you, Vyasadeva, for your wide and profound understanding. With gorgeous eyes (not the physical but the Third Eye) like the petals of a fully blossomed lotus (Stories of Shrimad Bhagavatam). You have lit the lamp of wisdom with the oil called Bharatham.

Following the above prayers, salutations were offered to Swami Govind Dev Giri Maharaj ji and also to all the Gītā Sadhak's that were attending the vivechan session. It is due to Bhagavān's infinite Grace that we all are associated to Bhagavadgītā, which also means that we have got connected to Paramātmā. For Bhagavadgītā following has been said:

जयतु जयतु कृष्ण वाङ्मय कृष्णमूर्ति

Bhagavān is with us in the form of Bhagavadgītā itself. In this manner being in proximity to Bhagavān and getting to know Bhagavadgītā denotes that we are having excessively good fortune.

In chapter 7 after Bhagavān discussed with Arjuna Jñāna-Vijñāna-Yoga at length, there were a few words that came up again and again during the discussion. In order to understand the meaning as well as description of these words Arjuna raised a set of questions with Bhagavān and these marked the beginning of Chapter 8.

arjuna uvācha

kiṁ tad brahma kiṁ adhyātmaṁ kiṁ karma puruṣhottama

adhibhūtaṁ cha kiṁ proktam adhidaivaṁ kiṁ uchyate ||8.1||

adhiyajñaḥ kathaṁ ko 'tra dehe 'smin madhusūdana

prayāṇa-kāle cha kathaṁ jñeyo 'si niyatātmabhiḥ ||8.2||

Arjuna said: O Supreme Lord, what is Brahman (Absolute Reality), what is adhyātma (the individual soul), and what is karma? What is said to be adhibhūta, and who is said to be Adhidaiva? Who is Adhiyajñaḥ in the body and how is HE the Adhiyajñaḥ? O Krishna, how are You to be known at the time of death by those of steadfast mind?

Bhagavān, after answering first 6 questions distinctly, took to answering 7th question in detail.

tasmāt sarveṣhu kāleṣhu mām anusmara yudhya cha

mayyarpita-mano-buddhir mām evaiṣhyasyasanśhayam ||8.7||

Therefore, always remember Me and also do your duty of fighting the war. With mind and intellect surrendered to Me, you will definitely attain Me; of this, there is no doubt.

Why? Bhagavān said so:

yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram

taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ ||8.6||

Whatever one remembers upon giving up the body at the time of death, O son of Kuntī, one attains that state, being always absorbed in such contemplation.

On being asked how the yogis give up their bodies at the time of death, Bhagavān advised the following:

**sarvadvārāṇi saṃyamyā, mano hṛdi nirudhya ca,
mūrdhnyādhāyātmanah(ph) prāṇam, āsthito yogadhāraṇām. 8.12**
**omityekākṣaram(m) brahma, vyāharanmāmanusmaran,
yah(ph) prayāti tyajandeham(m), sa yāti paramām(ñ) gatim. 8.13**

Having controlled all the senses, and firmly holding the mind in the heart, and then drawing the life breath to the head, and thus remaining steadfast in Yogic concentration on God, he who leaves body and departs uttering the one Indestructible Brahma, OM, and dwelling on Me in My absolute aspect, reaches the supreme goal.

Further Bhagavān said:

**ābrahmabhuvanālokaḥ(ph), punarāvartino'rjuna,
māmupetya tu kaunteya, punarjanma na vidyate. 8.16**

Arjuna, all the worlds from Brahmā loka (the heavenly realm of the Creator, Brahmā) downwards are liable to birth and rebirth. But, O son of Kuntī, on attaining Me there is no rebirth (For, while I am beyond Time, regions like Brahmā loka, being conditioned by time, are transitory).

Here it is important to understand that Bhagavān Śrī Krishna is not saying this from the seat of an ordinary man. Instead, HE had manifested in form of an ordinary man but in reality HE is PARABRAHMA PURUSHOTTAMA Paramātmā.

And had said, **māmupetya tu kaunteya, punarjanma na vidyate**, the person who attains HIM does not need to take rebirth.

Bhagavān told Arjuna, about the duration of Brahmā ji's day and night, and also about his age.

**sahasrayugaparyantam, aharyadbrahmaṇo viduḥ,
rātriṃ(m) yugasahasrāntām(n), te'horātravido janāḥ. 8.17**

Those Yogis, who know from realization Brahma's day as covering a thousand *Mahayugas*, and so his night as extending to another thousand *Mahayugas*, know the reality about Time.

Bhagavān said, on start of Brahma ji's day:

**avyaktādvvyaktayah(s) sarvāḥ(ph), prabhavantyaharāgame,
rātryāgame praliyante, tatraivāvyaktasañjñake. 8.18**

All embodied beings emanate from the Unmanifest (i.e., Brahmā's subtle body) at the coming of the cosmic day; at the cosmic nightfall they merge into the same subtle body of Brahmā, known as the Unmanifest. This whole universe becomes avyaktā, means our senses are not able to see but with start of Brahma ji's day the universe becomes visible.

Bhagavān then says:

**bhūtagrāmaḥ(s) sa evāyam(m), bhūtvā bhūtvā praliyate,
rātryāgame'vaśaḥ(ph) pārtha, prabhavatyaharāgame. 8.19**

Arjuna, this multitude of beings, being born again and again, is dissolved under compulsion of its nature at the coming of the cosmic night and rises again at the commencement of cosmic day.

It is like whole of the universe ends while one sleeps in the night. In actual nothing gets destroyed.

This was illustrated with an example. One bought some ornaments and placed them in the locker. At night when in deep sleep (*sushupti* state), one is oblivious to the ornaments or where they are kept. The ornaments are where they were placed, but they are not visible (avyakta). However, they come

to the mind and also become visible when one wakes up in the morning (vyakta). Same way during Brahmā ji's night, nothing changes but becomes invisible to the eye.

There are many forms of Pralaya (dissolution). Deep sleep is one of them.

In the monsoons one sees innumerable tiny insects. Most of them have a life span of less than a day. In comparison to this, humans have a long life span. Same way one can differentiate with Brahmā ji's lifespan and that of humans. Brahmā ji's lifespan comprises of 1000 *chaturyugas*. Almost 43 lakh years make one *chaturyuga*. Thus 1000 x 43 lakh makes one day of Brahmā ji.

One day on the earth is made up of 24 hours as the earth takes so much time to revolve around the sun. Brahmā ji's day is much much longer as the entire universe takes 1000 x 43 lakh to complete one rotation.

Just as one cannot imagine this kind of difference in the day structure, same way one cannot imagine the vastness of the universe. So many planets are thousands of light years away from the earth. Light always travels at 300,000 kilometers per second. So 300000 x 60 x 24 x 365 is equivalent to one light year. Planets thousands or even lakhs light years away from the earth are unfathomable.

On a lighter note a joke was shared. One person does austerities to please Brahmā ji. Brahmā ji when pleased appeared and asked the person to ask for a boon. The person started to praise and calculate Brahmā ji's day and night, His life span etc. On being asked again for a boon, the person told Brahmā ji that just as His day or night meant lakhs of days for humans, His one paisa would mean lakhs and crores for humans. So he asked for one paisa. Brahmā ji very cleverly asked him to wait for one minute and disappeared.

The most important thought here is that Bhagavān stated that, those who reach Brahmā Loka are not freed from the cycle of birth and death. To get free of this bondage one needs to attain HIM and HIM Alone, because HE is beyond time and Brahmā Loka is conditioned with time and thus is transitory.

Further HE explained;

**bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate
rātryāgame 'vaśhaḥ pārtha prabhavatyahar-āgame**

Multitudes of beings repeatedly take birth with the advent of Brahmā 's day, and are reabsorbed on the arrival of the cosmic night, to manifest again automatically on the advent of the next cosmic day.

All HIS creation is bhūta. HE said that all HIS creation is dissolved again and again, to be manifested again. Scientists also explain that energy and matter can neither be created nor destroyed. However, they can transform from one to the other.

8.20

**parastasmāttu bhāvo'nyo-'vyakto'vyaktātsanātanah,
yaḥ(s) sa sarveṣu bhūteṣu, naśyatsu na vinaśyati. 8.20**

Far beyond even this unmanifest, there is yet another unmanifest Existence, that Supreme Divine Person, who does not perish even though all beings perish.

Herein, Bhagavān tells Arjuna that however, there is something which always exists and does not get

dissolved even when the entire creation gets dissolved. HE is beyond the unmanifest, is indestructible and immutable. HE is the Supreme Divine ParaBrahmā Paramātmā, that, we need to attain.

To understand the same let us see the following analogy. Gold is available with the jeweller in the form of a biscuit, coin or as an ornament. Supposing a person buys a gold biscuit. The same may shine and look good but cannot be worn as an ornament. It has to be melted and moulded into a necklace or a bracelet. Now the question comes up where has the gold biscuit gone? It is not in a biscuit form anymore as it got transformed into an ornament. This transition from biscuit to jewellery and vis-a-versa keeps happening. However, in both forms the base is Swarn tattva (Gold).

To explain the same another example of a lake was taken. Due to strong winds countless waves develop in the lake. When the winds stop blowing the waves dissolve. However, the water in the lake remains unaltered. Now if the same water is stored in a pot it takes the form of a pot. Here one can see that whether the water is in the form of a lake, or as waves, or in a pot, its properties remain the same. It is H₂O.

Similarly, in case of the universe, whether in manifested form or in unmanifested form, the only form that always exists is of ParaBrahmā Purushhottam Paramātmā. HE is indestructible and immutable.

We all are aware of the following shloka wherein, HE is said to be always in a state of fullness (Purna), whether in HIS ParaBrahmā form or in HIS incarnated form .

**om pūrṇam-adah pūrṇam-idaṁ pūrṇātpūrṇamudacyate ॥
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
om śāntiḥ śāntiḥ śāntiḥ ॥**

Aum! That (Visible outer world) is Full, This (Invisible inner world) is also Full, From Fullness comes that Fullness, Taking Fullness from Fullness, Fullness indeed Remains, Om, Shanti, Shanti, Shanti

Similarly, this can be understood using the concepts of infinity in Mathematics.
infinity minus infinity is not zero instead it is infinity minus infinity = infinity

Similarly, **ParaBrahmā remains infinite, even after HE incarnates as Śrī Krishna or Śrī Rama. Even HIS incarnations are infinite (paripurna).**

8.21

**avyakto'kṣara ityuktaḥ(s), tamāhuḥ(ph) paramāṁ(ñ) gatim,
yaṁ(m) prāpya na nivartante, taddhāma paRāmaṁ(m) mama. 8.21**

The same unmanifest which has been spoken of as the Indestructible, is also called the supreme goal; that again is My supreme Abode, attaining which they return not to this mortal world.

Herein Bhagavān explained which form of HIS should one seek. What is HE known as?

HE is Avyakta and Aksara. The one who is formless, the one who is indestructible. If we see, even the name of this chapter is Aksara Brahmā Yoga. **HE can manifest or remain in HIS unmanifested form.** So, one need not waste time on deliberating on the same.

Two disciples of Thakur Ram Krishna Dev ji approached him as they were disagreeing on something

which was heading towards a fight. On being asked the reason of the fight, one student said according to him Paramātmā is Nirgun Nirakar (without Form or without any qualities). The second disciple said, on the contrary his belief was that Bhagavān is Saguna Sakar (with Form / with qualities) like Kali Mata.

Thakur ji smiled and asked the following question: addressing his first disciple he said, according to you Paramātmā is Nirgun Nirankar, but is HE Almighty / Omnipotent? The first disciple said Yes! Paramātmā is Nirgun Nirankar and is Almighty. The second disciple said he believed that Paramātmā manifests by taking a Form and is Almighty. On listening to both Thakur ji said there is no reason to fight, since both believed that the Paramātmā is Almighty and the question they need to put to oneself is: If Paramātmā is Almighty, cannot HE change forms from Nirgun Nirankara to Saguna Sakar?

In this shloka Bhagavān said, HIS abode is the Param dhāma (Supreme abode). One who attains the Param dhāma is freed from the cycle of birth and death and does not return to the world again. We have read about Param Dham in Chapter 15. There He said:

**na tad bhāsayate sūryo na śhaśhāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramaṁ mama||15.6||**

Neither the sun nor the moon, nor fire can illumine that Supreme Abode of Mine. Having gone There, one does not return to this material world again.

How one can attain the Supreme Abode? In next shloka, Bhagavān throws light on the same.

8.22

**puruṣaḥ(s) sa paraḥ(ph) pārtha, bhaktyā labhyastvananyayā,
yasyāntaḥsthāni bhūtāni, yena sarvamideva tatam. 8.22**

Arjuna, that eternal unmanifest supreme Puruṣa in whom all beings reside and by whom all this is pervaded, is attainable only through exclusive Devotion.

HE told Arjuna that HE in whom all beings reside (**yasyāntaḥsthāni bhūtāni**), and HE who pervades the entire universe (**yena sarvamideva tatam**), is the unmanifest **Supreme puruṣaḥ, the paraḥ puruṣaḥ**. HE is the Supreme goal for all beings and is attainable through exclusive devotion (**ananyayā bhakti**)

In 7th chapter we came across Sāṅkhya Tattva Jnana i.e. philosophy which regards the Universe as consisting of two eternal realities: **Puruṣa & Prakṛti**. Bhagavadgītā is one step ahead. It also talks about **Paraḥ Puruṣa**, besides Puruṣa & Prakṛti.

In fact if we see look at the title of chapter 15 it is Puruṣottama-Yoga. In Sanskrit, Puruṣa means the All-pervading Supreme, and Puruṣottama means the timeless & transcendental aspect of HIS.

It has been said here that Paraḥ Puruṣa Paramātmā can be attained only through undivided devotion. There is no other way.

In this shloka the word ananyayā has been used. The same was also used in shloka 11.54 given below:

bhaktyā tv ananyayā śhakyā aham evaṁ-vidho 'rjuna

jñātuṁ draṣṭuṁ cha tattvena praveṣṭuṁ cha parantapa||11.54||

O Arjun, by unalloyed devotion alone can I be known as I am, standing before you. Thereby, on receiving My divine vision, O scorcher of foes, one can enter into union with Me.

It is important to correctly understand the meaning of the word *ananyaya*, as the same is misinterpreted. If one says he believes only in Krishna, and the rest he does not follow and feels this is his *ananyaya bhakti*, then he is incorrect. We can say that one is inclined or attached to one form of *Paramātmā*, but one cannot say that the form one follows is the only form and rest are not applicable.

Bhagavān said to attain HIM one needs to be a *bhaktyā labhyastvananyayā* i.e. the devotee should consider

- There is nothing else but *Paramātmā*.
- Should possess *ananyayā bhāv*. These days there is nuclear family system. Both parents work to maintain the house. A child belonging to similar family set up is not able to meet his father. When he gets up his father has already left for work and when father comes back the child is fast asleep. On his birthday his father had left behind many gifts for him. The child before sleeping placed a letter next to the toys and conveyed to his Father that he did not need any toys, he only wanted his father to be with him. That is what is *ananyayā bhāv*.
- Bhagavān may offer many attractions but one's devotion to HIM should be unconditional.

Only if the *bhakti* is of this level, then the Seeker shall be able to attain HIM.

8.23

**yatra kāle tvanāvṛttim, āvṛttim(ñ) caiva yoginaḥ,
prayātā yānti taṁ(ñ) kālaṁ(m), Vākṣyāmi bharatarṣabha. 8.23**

Arjuna, I shall now tell you the time (path) departing when Yogis do not return, and also the time (path) departing when they do return.

In this shloka, Bhagavān described the different paths of leaving this world. HE told Arjuna that one path is treaded by Yogis who attain liberation and the other path is taken by those who would be born again.

In next shloka Bhagavān told Arjuna about the path taken by yogis who end up not taking rebirth.

We were told that the shlokas following this one, need to be understood not only from the meaning point of view but also to understand the *bhāv* behind it..

8.24

**agnirjyotirahaḥ(ś) śuklaḥ(ṣ), ṣaṇmāsā uttarāyaṇam,
tatra prayātā gacchanti, brahma brahmavido janāḥ. 8.24**

(Of the two paths) the one is that in which, are stationed the all-effulgent fire-god and the deities presiding over daylight, the bright fortnight, and the six months of the northward course of the sun respectively; proceeding along it after death, Yogīs who have known Brahma, being successively by

the above gods, finally reach Brahma.

In this shloka, Bhagavān talked about the auspicious time for leaving the body, for those Yogis who know Brahmā.

- **agnirjyotir** - When there is light
- **ahaḥ** - Day time
- **śuklaḥ paksha** - (The first fortnight between New Moon Day and Full Moon Day is called "Gaura Paksha" or **śuklaḥ Paksha** .
- **Uttarāyaṇa** - six month period that occurs between the winter solstice and the summer solstice.

HE said those who know the Supreme Brahman and who depart from this world, during the six months of the Sun's northern course, the bright fortnight of the moon, and the bright part of the day, attain the Supreme destination.

8.25

**dhūmo rātristatā kṛṣṇaḥ(ṣ), ṣaṇmāsā dakṣiṇāyanam,
tatra cāndRāmasaṃ(ñ) jyotir, yogī prāpya nivartate. 8.25**

The other path is that wherein are stationed the gods presiding over smoke, night, the dark fortnight, and the six months of the southward course of the sun; the Yogi (devoted to action with an interested motive) taking to this path after death is led by the above gods, one after another, and attaining the lustre of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.

The period which is not suitable for giving up the body is:

- **dhūmo rātristatā** - night or time engulfed with darkness, smoke.
- **kṛṣṇaḥ paksha** - refers to the dark lunar fortnight or waning moon in the Hindu calendar. *Krishna* is Sanskrit word for "dark". Krishna Paksha is a period of 15 days, which begins after *Pournima* day (Full Moon), culminating on (New Moon) day (*Amavasya*). *Krishna Paksha* is considered inauspicious, as the moon loses light during this period.
- **dakṣiṇāyana** - southward course of the Sun

HE said the Yogi in above conditions goes till the moon and after enjoying the fruits of his good deeds takes a road towards rebirth.

We were told that a day of Devloka is:

- **Uttarāyaṇa** - 6 months period and **Dakshināyana** - 6 months period.

Which means that period of one year for us is equivalent to 1 day of Devloka. Going by this information, devloka's one year is equivalent to our 133225 days. But here more important is to pick up the essence.

The meaning of the above shloka has been analyzed by various scholars and in different ways. The one which appealed most said:

- **agnirjyotir** - While the fire is burning can be interpreted as when one is engaged in one's karma / work.
- **ahaḥ** - It is having been said daytime is appropriate. This could be because, there is light, mind during daytime is sharp and fresh

- **śuklaḥ paksha** - is considered auspicious. Maybe because the size of the moon is on the rise and this signifies Bhakti Bhāva is on the increase.
- **Uttarāyaṇa** - the sky is clear. All the clouds go away during this time. This period is compared to mind being clear of all impurities. There are no attachments, desires hovering in the mind. Thoughts are the purest.

If the person dies in such conditions / time, it can be said nothing holds the person back and one is clearly looking at the Supreme goal of being one with Paramātmā.

श्रीरामचंद्रा करुणा समुद्रा ।
 ध्यातो तुङ्गी राजस योग मुद्रा ॥
 नेत्री न येरे तुजवीण निद्रा ।
 कै भेटसी बा मजला सुभद्रा ॥

Only one desire is left and that is of meeting Sri Ram Paramātmā.

For the near and dear ones, death is not a good event. However, it is considered to be good if a person dies while the person was able to work, his mind was clear and there were no desires left, the person was not suffering from ailments and his only goal left was of attaining Paramātmā.

Else, if there is a leftover of Vāsanās / desires, the person comes back through the path of rebirth.

However, in next shloka Bhagavān added that one should not take rebirth as something negative. One should look at it as a chance to complete the yoga that is remaining. In chapter 6 Bhagavān very clearly said that growth that one makes by practicing / observing yoga abhyas in one life gets carried forwarded to the next life. And in that practice the person starts from where one had left.

8.26

**śuklakṛṣṇe gatī hyete, jagataḥ(ś) śāśvate mate,
 ekayā yātyanāvṛttim, anyayāvartate punaḥ. 8.26**

For these two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by one of them, one reaches the supreme state from which there is no return; and proceeding by the other, one returns to the mortal world, i.e., becomes subject to birth and death once more.

It's like a game wherein one needs to choose between two paths. One path leads to no rebirth and other leads to rebirth.

And, so Bhagavān explained the path of the true yogi in the next shloka.

8.27

**naite sṛtī pārtha jānan, yogī muhyati kaścana,
 tasmātsarveṣu kāleṣu, yogayukto bhavārjuna. 8.27**

Knowing thus the secret of these two paths, O son of Kunti, no Yogī gets deluded. Therefore, Arjuna, at all times be steadfast in Yoga in the form of equanimity (i.e., strive constantly for My realization).

A true yogi is one who is content on both the paths, i.e.. no rebirth, or rebirth. He does not get

deluded.

If the yogi attains liberation, he becomes one with Paramātmā and nothing is left to achieve. Otherwise, the Yogi takes birth again and continues with the journey of finding HIM by remaining steadfast and with full vigour. Happiness is in walking on the path of Yoga.

Warkari is a religious movement within the bhakti spiritual tradition of Hinduism. It is geographically associated with the Indian states of Maharashtra and northern Karnataka. Every year, Warkaris walk hundreds of miles to the holy town of Pandharpur. After walking multifold distances when Warkari reaches Pandharpur, he is not able to get the darshan of Vithoba because the place is crowded with lakhs and lakhs of devotees. So, he offers his salutations to Vithoba within his heart and happily take the return journey by walking distances. And next year he sets himself ready to take up the same walk again. He is not unsettled or disappointed.

Bhagavān restated that a true yogi is one who on knowing the two paths is not attracted with any one path. He does not get confused. So, he advised Arjuna to not get confused/deluded, and to just keep walking on the path of Yoga.

One thing which is certain is that there is only one path to reach Paramātmā - The Yoga Marg.

In 6th Chapter also Bhagavān told Arjuna to become a yogi. He had said to him the following:

*tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś chādhiko yogī tasmād yogī bhavārjuna ||6.46||*

A yogi is superior to the *tapasvī* (ascetic), superior to the *jñānī* (a person of learning), and even superior to the *karmī* (ritualistic performer). Therefore, O Arjun, strive to be a yogi.

What is Bhagavadgītā?

The Puspika at the end of each chapter, one comes across the term "yoga śāstre". Which means Bhagavadgītā is a science on Yoga. It is a guide on how to move on the path of Yoga. It teaches karma yoga (how to do yoga Sāadhanā along with one's karama?), Astanga Yoga (dhyana dharana, asanas etc), Jnana Yoga (How to be one with Paramātmā after knowing Bhagavān) and how all these paths finally merge with Bhakti Yoga. No yoga can be accomplished without devotion.

That is why Paramātmā told Arjuna to cling on to HIM (**yogayukto bhavārjuna**).

One needs to bind oneself to Bhagavān. Or, best would be to ask Bhagavān to hold on to one self, because we can make mistakes, but Bhagavān can never make a mistake. Like, while walking, a child gives his hand to the Mother and not holds his mother's hand.

Bhagavadgītā shows us the right path. So, one's thoughts should always (**tasmātsarveṣu kāleṣu**) be on Gītā. The easiest way to cling to Bhagavān is, to continue doing one's karmas and dedicating the whole act to Paramātmā.

8.28

**vedeṣu yajñeṣu tapaḥsu caiva,
dāneṣu yatpuṇyaphalaṃ(m) pradiṣṭam,**

**atyeti tatsarvamidaṃ(m) veditvā,
yogī paraṃ(m) sthānamupaiti cādyam. 8.28**

The Yogi, realizing this profound truth, doubtless transcends all the rewards enumerated for the study of the Vedas as well as for performance of sacrifices, austerities and charities and attains the supreme and primal state.

A yogi who strives for the highest goal of attaining the Supreme, does so by practicing steadfast devotion to HIM.

HE said that even though one may undertake Vedic sacrifices, perform austerities, charity, or accumulate knowledge of the self, but without devotion to HIM, it is not the path to HIM.

All these good deeds can only reap material rewards, which are temporary. However, devotion to the Divine leads to liberation from the bondage of the material world. Therefore, the yogis who have realized this truth detach their mind from the material world and attach it to HIM alone. Treading on this path of light, they eventually attain eternal happiness.

Bruce Lee had said, "**Don't fear failure. - Not failure, but low aim, is the crime. In great attempts it is glorious even to fail**".

We were advised that after coming into existence, the highest aim that one can have is to attain **Paramātmā**. Then why aim for anything less? Bhagavan says, "**yogī paraṃ(m) sthānamupaiti cādyam**": the yogi who has Paramātmā as aim is able to reach the "Parama dhām". **All the paths shown in Bhagavadgītā reach one to the "Param Dhām". All that is required is to keep pursuing on this path.**

Once two disciples of Bhagavān Buddha were sitting under two trees and practicing Dhyana. Budhha approached them. This distracted one of the disciples. When Buddha came nearer, he bowed and asked Him when would he be able to master jnana like Him. Budhha advised to count the number of leaves of the tree under which he was sitting, and told him that he would take as many births to attain knowledge. After a while the second disciple also saw his guru and asked Him the same question. The same answer was given to the second disciple. The first disciple on listening to the answer was disappointed whereas the second disciple was happy that at least at some point of time the same would eventually happen.

The moral of the story is that one should not have apprehensions while walking on this path. One simply needs to keep walking and one day one would be able to reach his destination surely. So, one simply needs to promise oneself to keep reading Gītā and keep the thought focused on Gītā, as this is the guaranteed way to reach the Param Dham. With the above discussion the session was concluded and was dedicated to Bhagavān.

Om Tat Sat Shri Krishnarpanamastu

Question & Answer

Sumit Bhaiya

Question: Bhagavān stated day time, sukla paksh and uttarayana the best time to leave the world.

Bhīṣma pitāmaha also waited for uttarayana on a bed of arrows, to depart from the world. However, people doing bad karma are seen dying in the uttarayana.

Answer: HE said that the yogis are not deluded. They do not worry whether they will attain liberation or would come back because they know they will move forward from where they left and they are assured that sooner or later they would attain the Supreme Abode. So we too must strive like a true yogi. Perform good karma without attachment to the consequences. Bhīṣma pitāmaha had conquered death. Thus he was able to delay his death. We mortals cannot do so hence should not worry on that score.

Kanchan ji

Question: It is said that one needs to leave the Sāadhanā when one attains the goal. So does it mean that one leaves the body when one attains the Supreme.

Answer: One needs to understand that one can attain Moksha even in ones lifetime. Great saints attain moksha while embodied. They keep pursuing their karma without being conscious of their bodies. Moksha is when one attains the knowledge of the Self.

Adi Shankaracharya ji's shloka:

***mano buddhi ahankara chittani naaham
na cha shrotravjihve na cha ghraana netre
na cha vyoma bhumir na tejo
na vaayuhuchidananda rupah shivo'ham shivo'ham***

I am not the mind, the intellect, the ego or the memory,
I am not the ears, the skin, the nose or the eyes,
I am not space, not earth, not fire, water or wind,
I am the form of consciousness and bliss,
I am the eternal śiva...

He attained the Tattva Jnana during his lifetime. That is why he said that he is the eternal śiva. Although embodied he was Videhi (without the body).

तुका झाला पांडुरंग। त्याचे भजन राहीना। मूळ स्वभाव जाईना ॥

Tukaram Maharaj became one with Panduranga. However, he never gave up his devotion to HIM.

Although such saints were not required to outwardly do bhakti, they however continued to do so, just like before they attained Paramātmā.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde
akṣarabrahmayogo nāma aṣṭamo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the eighth chapter entitled "The Yoga of the Indestructible Brahma."



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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